DOCTRINE OF THE PRIESTHOOD

Let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven. (D & C 121:45)

Nov 1986 SALT LAKE CITY, UTAH VOL. 3 NO. 1

THE NAUVOO DOCTRINE
IN LIGHT OF
BOOK OF MORMON PROPHECY

Part 1

THE CONCEPT

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And *when ye shall receive these things,* I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, ***if these things*** ARE NOT TRUE; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, HE WILL MANIFEST THE TRUTH OF IT UNTO YOU, *by the power of the Holy Ghost.* And by the power of the Holy Ghost ye may know the truth of all things.

Moroni 10:4–5

THE NAUVOO DOCTRINE IN LIGHT OF BOOK OF MORMON PROPHECY

Part 1
THE CONCEPT

by
FRED C. COLLIER

Since the birth of Mormonism in 1830, a war of words has raged over the disparity between Mormon Theology and that of its Catholic-Protestant counterpart. This disagreement (as it is presently enlarged upon) stems primarily from the following Mormon concepts and practices:

a. Belief in Modern Revelation;

b. The self-existence of the Universe and all matter;

c. The pre-existent spirit creation;

d. A trinity composed of three separate and distinct personages and substance;

e. An anthropomorphic concept of God;

f. The self-existence of man and his ultimate exaltation, achieved through diligent works and faithful obedience to God;

g. Belief in three degrees of glory;

h. The practice of Temple building, Endowment rituals and vicarious work for the dead;

i. The establishment of a Political Kingdom of God on Earth;

j. Belief in the divinely foreordained fall of Adam and the necessity of opposition in all things;

k. Certain racist tendencies in denying the Negro race the right to hold the Priesthood;

As if all this were not enough, there were also teachings on the Adam-God doctrine, Blood Atonement, Eternal Marriage and Polygamy, all of which were taught by early Church leaders including Joseph Smith and Brigham Young.

Eternal Foes

All this "strange Mormon doctrine," coupled with belief in a complete apostasy and Priesthood restoration, has served most effectively in creating a lasting schism — a mental impasse, which is not destined to be resolved, so long as all parties remain true to their principles. Even when possessed of the best of personal feelings one towards another, we must ask, in all honesty, what regard can a Mormon have for the theology of an apostate church — especially when viewed in the light of the revelations of a living Prophet of God! A Latter-day Saint need only go as far as the Book of Mormon to discover that the Catholic Church is therein described as "the great and abominable Church," "the whore of all the earth," and "the Mother of Harlots" — and it is but an obvious deduction, that since the Protestant sects are the offspring of the above mentioned church, that they are the Harlots. With what disdain must a faithful Catholic or Protestant view such a new upstart religion — a "cult" which purports revelation from God — proclaiming itself to be the only true Church, and all others besides, to be of the Devil! (1 Nephi 14:10) To them "Mormon theology" must remain forever unthinkable!

This disparity has been enlarged upon both by Mormons and

anti-Mormons alike — it commenced with a vision given to the boy Prophet Joseph Smith:

It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty . . . . .

After I had retired to the place where I had previously designed to go . . . I kneeled down and began to offer up the desire of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction — not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being — just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other — *This is My Beloved Son. Hear Him!* . . . . No sooner . . . did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right . . . and which I should join. I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: "they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." He again forbade me to join with any of them; and many other things did he say unto me, which I cannot write at this time . . . . . .

Some few days after I had this vision, I happened to be in company with one of the Methodist preachers . . . and, conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the apostles, and that there would never be any more

of them. I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy . . . yet men of high standing would take notice sufficient to excite the public mind against me, and create a bitter persecution; and this was common among all the sects — all united to persecute me. (JSH 1:14–22)

It can be seen from this that there is no middle ground — the line of demarcation has been clearly drawn. While a Protestant or Catholic might be more tolerant towards the views held by other factions of their faith, in the case of Mormonism, they are forced either to accept the message as coming from a divine source — or upon rejecting it, view it as a falsehood of Satanic Origin — a dangerous heresy which at best can only be received as an insult to all that they hold sacred.

The new revelation of Mormonism has been a serious threat to the community of other "Christian" religions ever since its inception, and as such it has been assailed by its opponents, sometimes without mercy or justice. Indeed, in its early days, the budding new religion counted itself blessed when its opponents (who in religious circles came chiefly from the Protestant sector) settled for an exchange of words, without bloodshed, mob drivings and imprisonment. Ministers were often shocked and sometimes even speechless at what could be found right under their noses in the Bible — powerful proof texts which were pointed out by Mormon elders, and skillfully employed by them in support of their own position. Indeed it took the opponents of Mormonism over a century to master enough polemics and sophistry, to come to terms with the theology of the new restoration. In consequence of their dilemma, anti-Mormon attacks usually avoided the real issues and took the form of name calling, character assassination, and ridicule, in an effort to incite the public with prejudice, thus closing their minds to the message of the restoration. It is claimed, for example, by some anti-Mormons, that the "Church of Jesus Christ of Latter-day Saints" is not a Christian religion. To be sure, the Latter-day Saints share a common belief in the divinity of Christ with the rest of the Christian community, yet Mormon theology is so different, that anyone who believes in the continuity of the Bible cannot help but feel awed that all parties claim that book as the foundation of their faith.

The Protagonists Plea

It would be incorrect to suppose from all this, that the disagreement begins and ends with Mormonism. It is true, that the distinctions between the Latter-day Saints and their neighbors are more pronounced, but as we shall see, disparity also exists among the other factions of "Christianity." Indeed it was this "melting pot" of confusion (a confusion created by the bickering of the Protestant sects) which first led Joseph Smith to reach out to God for *new revelation,* in the hopes of resolving his personal dilemma in certain terms. This course he chose after he had already made an appeal to the Bible — a book which he found interpreted in many different ways, by as many different priests and ministers. It was in exasperation that he finally concluded that only from the Supreme Authority could he receive the perfect answer to the ultimate question: "Which of all the sects was right?"

Christian Confusion — Inadequacy of the Bible

The questions and perplexities of life cannot help but lead a religious mind to inquire into the scriptures — but how much can we rationally expect from them? If the Bible is such a perfect book — if the New and Old Testaments contain the ultimate word of God — the complete set of answers to all the problems of life and religion, all written up in their pristine purity — why is it that those who profess a belief in it, cannot come to agreement on what it teaches? Why are there literally thousands of different Jewish, and Christian sects scattered throughout the world, all believing in "another gospel," (Gal. 1:8–9) yet, at the same time proclaiming the Bible as the foundation of their faith!

The Protestant reformation had already commenced its third century of hot debate on the subject of Bible teachings before Mormonism was even born. The very term "Protestant" denotes "Protest," which was the essence of their origin — a "Protest" against the teachings and practices of their mother — the "Roman Catholic Church."

But the confusion did not begin with the Protestant reformation. The seventeen hundred year history of the Catholic Church is filled with theological controversy. As early as the third century A.D., they found themselves in a quandary for want of understanding the essence of their own doctrine on the monotheistic trinity. A careful perusal

of the writings of the Ante-Nicene Fathers and other writings of the gnostics which have been discovered in this century, will reveal that by the beginning of the third century A.D. Christianity had already fragmented into a thousand factions of opinion and politics. Many of these were rooted in gnosticism and some of their "Heresies" can be traced back to before the death of the apostles.

If we continue our search for its origin we will find that the trail of discord leads down through the writings of the Ante-Nicene Fathers to the New Testament itself, where we discover its beginnings rooted in the heart of Christianity. Even at that early date there are signs that apostasy had already commenced, as many of the epistles were written to put down false doctrine which had crept into the Church.

The Divine Solution — The Gold Bible

With such a long record of confusion staring us in the face, one cannot help but wonder — why are there so many contradicting opinions about what the Bible teaches! The Book of Mormon reaches out to explain (at least in part) the answer to this dilemma:

> And I, Nephi . . . . beheld a book, and it was carried forth among . . . [the Gentiles]. And the angel said unto me: Knowest thou the meaning of the book? And I said unto him: I know not. And he said: Behold it . . . . . is a record of the Jews . . . . . and when . . . [this book] proceeded forth from the mouth of a Jew it contained the plainness of the *gospel of the Lord,* of whom the *twelve apostles* bear record . . . . Wherefore, these things go forth from the Jews in purity unto the Gentiles, according to the truth which is in God. And after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the foundation of a great and abominable church, which is most abominable above all other churches; for behold, they have taken away from the gospel of the Lamb many parts which are plain and most precious; . . . . And all this have they done that they might pervert the right ways of the Lord, that they might blind the eyes and harden the hearts of the children of men . . . . . And after these plain and precious things were taken away it goeth forth unto all the nations of the Gentiles . . . yea, even across the many waters . . . with the Gentiles which have gone forth out of captivity . . . . . and after the Gentiles do stumble exceedingly, because of the most plain and precious parts of the *gospel of the Lamb* which have been kept back by that abominable church, which is the mother of harlots, saith the Lamb — I

will be merciful unto [them and] . . . I will bring forth unto them . . . much of my gospel, which shall be plain and precious, saith the Lamb. For, behold, saith the Lamb: I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious; and after thy seed shall be destroyed, and dwindle in unbelief, and also the seed of thy brethren, behold, these things shall be hid up, to come forth unto the Gentiles, by the gift and power of the Lamb. And in them shall be written *my gospel, saith the Lamb, and my rock and my salvation* . . . . . And the angel spake unto me, saying: These last records, which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them . . . . . and the words of the Lamb shall be made known in the records of thy seed, as well as in the records of the twelve apostles of the Lamb; wherefore they both shall be established in one; for there is one God and one Shepherd over all the earth. (1 Nephi 13:19–41)

The explanation and remedy for the confusion over Bible teachings, as set forth in the new revelation of Mormonism, is that the Bible has not come down to us pure — many of the "plain and precious parts of the Gospel of the Lamb" have been witheld from the people by that "great and abominable Church" (1 Nephi 13:28). It therefore became necessary for a new restoration wherein other ancient records, which had been hid up, should be brought forth. Through these other records, the *Fulness of the Gospel* would be made manifest in its purity. This was the assurance of the Angel Moroni, when he appeared to the Prophet Joseph Smith on September 21, 1823:

While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor . . . . . his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person . . . . . He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations . . . . He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the *Fulness of the Everlasting Gospel was contained in it,* as delivered by the Savior to the ancient inhabitants (JSH 1:30–34)

You would suppose that this new volume of sacred Scripture would be the ultimate solution to the unanswered theological problems of the Bible — a book given by direct revelation from the heavens — a book containing the pure and unadulterated doctrine of original Christianity — *"the Fulness of the Everlasting Gospel!"* You would also suppose that the Book of Mormon would be the source of all the esoteric theology which separate Mormonism from other "Christian" sects. You would presume this, if for no other reason, simply because on its face it claimed to possess the Fulness of the Gospel. Not only is it so claimed there, but over and over again the same idea is reaffirmed in other revelations given to Joseph Smith:

the Book of Mormon . . . contains . . . the *Fulness of the Gospel of Jesus Christ* (D&C 20:8 – 9)

. . . I will drink the fruit of the vine with you on the earth, and with Moroni whom I have sent unto you to reveal the Book of Mormon, containing the *Fulness of My Everlasting Gospel* (D&C 27:5)

And there are none that doeth good except those who are ready to receive the *Fulness of my gospel*, which I have sent forth unto this generation. . . . . And I *have* sent forth the *Fulness of My Gospel* by the hand of my servant Joseph; and in weakness have I blessed him; (D&C 35:12, 17)

And again, the elders, priests and teachers of this church shall teach the principles of *My* gospel which are in the Bible and the *Book of Mormon, in the which is the Fulness of the Gospel*. (D&C 42:12)

In the short space of twenty years, [Joseph Smith] . . . has brought forth the Book of Mormon, which he translated by the gift and power of God . . . [and] has sent the *Fulness of the Everlasting Gospel, which it contained*, to the four quarters of the earth (D&C 135:3)

The Anti-Mormon Replication

It is only natural that a book making such pretentious claims would generate considerable antagonism from unbelievers. Other religions, competing for the souls of men, could hardly allow such a pretty brag to remain unchallenged. Indeed, the Book of Mormon did not even make print before the first attack was published against it, and it has been under relentless assault ever since. The more that gather to its banner — the more intense becomes the controversy. These attacks have come from all quarters and have taken many forms. The earliest arguments

centered around ridicule, misrepresentation and character assassination. Then there was the "Solomon Spaulding manuscript story," a fabrication invented by a vengeful excommunicated Mormon. Archeological and literary arguments have been raised against it as well — but of all these, perhaps none are so poignant as the unanswered doctrinal problems.

The untiring anti-Mormon element in company with a few misled Mormon "scholars" have discovered that there is a difference between the early doctrines of Mormonism as contained in the Book of Mormon and the later Nauvoo teachings of Joseph Smith. The substance of these differences amounts to both apparent contradiction and almost complete silence. Joseph's critics have concluded, that these problems constitute a refutation of his prophetic claims, and to the divine origin of the Book of Mormon. They even go so far as to claim that many of the problem doctrines in the Book of Mormon are compatible with the traditional Catholic-Protestant theology, to which Joseph was exposed as a young boy, and that Mormonism, along with Joseph Smith, have departed from their original faith.

Book of Mormon Inadequacies

"Surely," they insist, "if Smith were a prophet of God, his doctrines would be true and consistent.":

> They would be a part of the Gospel, and as such, certainly they would be included in the Book of Mormon — Smith's own revelations did, after all, proclaim that it contained the "Fulness of the Everlasting Gospel." Yet surprising though it may be, the Book of Mormon stands in almost total silence on the unique doctrinal themes which so distinguish Mormonism from other Christian sects.

In the joy of their exultation the anti-Mormon movement have published their mockery, and broadcast it to the four winds — "Where in the Book of Mormon," they challenge, "can you find the doctrine of the pre-existence and the spirit creation?":

> Where can you find teachings on the three degrees of Glory? Where does it teach that God was once a man like us, that He has a physical body, or that we are His spirit offspring from a preexistent life? Where does it teach about our Mother in Heaven, or that

God the Father has many wives? Where does it teach polytheism, or that the Holy Trinity are in physical fact, three separate individuals. Where does it teach the self-existence of the Universe? Where does it teach baptism for the dead? Where does it teach that the Negro Race cannot hold the Priesthood? Where does it countenance the existence and necessity of Secret Oath Bound Societies. Where does it so much as even mention the "Church of the Firstborn," which is so often referred to in the Doctrine and Covenants. If all these doctrines and organizations are true and necessary — if they form a part of the Gospel, why can't they be found in the Book of Mormon?

Joseph Smith Versus the Book of Mormon

Continuing on in their attack, the anti-Mormon press boldly asserts that the problems with the Book of Mormon do not end with simple silence on the unique themes of Mormon theology:

Even if we should choose to be charitable towards the inadequacies of the Book of Mormon, how do we deal with the contradictions? Which do we believe — the Book of Mormon or Joseph Smith? You would expect that the "Prophet's" teachings would be in harmony with each other, but a comparison between the Book of Mormon and his later teachings bring out what appear to be blatant contradictions. Most of the problems center around the doctrine on the Godhead, but there are also others. For example, the Book of Mormon is decidedly against secret oath bound societies, yet Joseph Smith established a number of them during his lifetime, including the Danites, the Holy Order, and the Council of Fifty. The Book of Mormon comes out in very strong terms against polygamy yet Smith's later teachings not only approve of it, but establish it as mandatory for the highest degree of Glory in the Celestial Kingdom. Consider the following contradictions:

For behold, thus saith the Lord: This people begin to wax in iniquity; they understand not the scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomom his son. Behold, David and Solomon truly had many

wives and concubines, which thing was abominable before me, saith the Lord . . . . Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save *it be one wife; and concubines he shall have none; For I, the Lord God, delight in the chastity of women. And whor*edoms are an Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand *wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines* — Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter. Therefore prepare thy heart to receive and obey the instructions which I am about to give unto you; *for all those who have this law revealed unto them must obey the same* . . . . . "I am the Lord thy God, and will give unto thee the *law of my Holy Priesthood*, abomination before me . . . . . An*d now behold, my brethren, ye know that these commandments were given to our father, Lehi; wherefore, ye have known them before; and* ye have come unto great condemnation; for ye have done these things which ye ought not to have done. (Jacob 2:23–24, 27–28, 34)

as was ordained by me and my Father before the world was . . . . . Abraham received promises concerning his seed . . . [that] both in the world and out of the world should they continue as innumerable as the stars . . . . This promise is yours also, because ye are of Abraham . . . . Go ye, therefore, and do the works of Abraham; enter ye into my law and ye shall be saved. But if ye enter not into my law ye cannot receive the promise of my Father, which he made unto Abraham. God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law; and from Hagar sprang many people . . . . . *Abraham received concubines, and they bore him children; and it was accounted unto him for righteousness* . . . . . And again, as pertaining to the law of the priesthood *if any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified;* he cannot commit adultery for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else. And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore is he justified. (D&C 132:1–3, 28, 30–34, 37, 61–62)

One God — or Many

Having spewed out its contempt for the doctrine of plural marriage, the anti-Mormon press now brings its mind to focus on what is without a doubt the most significant doctrinal problem posed by the Book of Mormon. Remember that as of 1829 (the year the Book of Mormon was published) the Nicene Creed was almost universally accepted by Colonial American religions. The essence of this doctrine was that, even though the Trinity was constituted by three separate personages, still they were in actuality only one God, composed of one substance, without body, parts or passions, and that this God was Omnipotent, Omnipresent, and Omniscient. On the other hand, during his last years the Prophet began to teach that the Trinity was composed of three separate individuals and that both God the Father and Jesus Christ possessed a physical body (D&C 130:22).

Since the Father and the Son possessed physical bodies, they could not personally dwell in our our hearts. The problem here is that this doctrine does not appear to be consistent with the earlier theology of

> the Book of Mormon, which describes God as a "Spirit" (Alma 18:26–28; 22:8–11) that can dwell within our hearts. Contrast the two following statements, one from the Book of Mormon and the other from a discourse given by Joseph Smith on April 2, 1843:
>
> And this I know, because the Lord hath said he dwelleth not in unholy temples, but *in the hearts of the righteous doth he dwell* (Alma 34:36)
>
> the idea that the Father and the Son *dwell in a man's heart* is an old sectarian notion, and *is false*. (D&C 130:3)

Again — in later years the Prophet began to teach the doctrine of Polytheism (a belief in many Gods), explaining that the Trinity were three separate personages, and that each being was composed of a separate substance. Yet the Book of Mormon established monotheism (a belief in only one God). Not only this but it repeatedly reaffirms that Christ was both the Father and the Son. Contrast the two following statements on the Godhead — the first coming from the Book of Mormon and the latter from a June 16th, 1844 discourse given by the Prophet:

> And Zeezrom said unto him: Thou sayest there is a true and living God? And Amulek said: Yea, there is a true and living God. Now Zeezrom said: *Is there more than one God? And he answered No* . . . . . And Zeezrom said again: who is he that shall come? Is it the Son of God? And he said unto him, *Yea* . . . . . Now Zeezrom said unto the people: See that ye remember these things; for he said there is but one God; yet he saith that the Son of God shall come . . . . . Now Zeezrom saith again unto him: *Is the Son of God the very Eternal Father*? And Amulek said unto him: *Yea, he is the very Eternal Father of Heaven and of Earth*, and all things which in them are; he is the beginning and the end, the first and the last; and he shall come into the world to redeem his people (Alma 11:26–40)

> *he that will not believe me will not believe the Father who sent me. For behold, I am the Father*, I am the light, and the life, and the truth of the world.

(Ether 4:12)

Now, you know that of late some malicious and corrupt men have sprung up and apostatized from the Church of Jesus Christ of Latter-day Saints, and they declare that *the Prophet believes in a plurality of Gods*, and, lo and behold! we have discovered a very great secret, they cry — "The Prophet says there are many Gods, and this proves that he has fallen." . . . I will preach on the plurality of Gods . . . I wish to declare I have always and in all congregations when I have preached on the subject of the Deity, it has been the plurality of Gods. It has been preached by the Elders for fifteen years. *I have always declared God to be a distinct personage, Jesus Christ a separate and distinct personage from God the Father, and that the Holy Ghost was a distinct personage* and a Spirit: and these three constitute *three distinct personages* and *three Gods.* If this is in accordance with the New Testament, lo and behold! we have three Gods anyhow, and they are plural; and who can contradict it? (*TPJS* 369–370)

Did the Prophet Change His Mind ?

Having demonstrated an inconsistancy between the Prophet's Nauvoo doctrine and the Book of Mormon, the focus of attention now turns to the original text of the Book of Mormon. The purpose of this maneuver is to point out textual alterations which were made in later editions — their argument being that the changes were effected in order to harmonize the Book of Mormon with the Prophet's new doctrine. "Evidently" they conclude, "some time between 1830 and 1837 Smith must have come to a new understanding on the Godhead":

In the year 1837 he published the second edition of the Book of Mormon, but not before he made several textual changes to correspond with his new thinking. Contrast the following scriptures as they originally read in the first edition of the Book of Mormon and as they were corrected to read in 1837:

And he said unto me, Behold, the virgin which thou seest, is the *mother of God*, after the manner of the flesh. (Book of Mormon, 1st edition, p. 25)

And I looked and beheld the virgin again, bearing a child in her arms. And the angel said unto me, behold *the Lamb of God*, yea, *even the Eternal Father!* (Book Mormon, 1st edition, p. 25)

And I looked and beheld the Lamb of God, that he was taken by the people; yea, *the Everlasting God*, was judged of the world (Book of Mormon 1st edition, p. 26)

the Lamb of God is the Eternal Father and the Saviour of the world . . . for there is *one God* and one Shepherd over all the earth (Book of Mormon, 1st edition, p. 32)

And he said unto me, behold, the virgin whom thou seest, is the *mother of the Son of God*, after the manner of the flesh. (1st Nephi 11:18)

And I looked and beheld the virgin again, bearing a child in her arms. And the angel said unto me, behold *the Lamb of God*, yea, *even the Son of the Eternal Father!* (1st Nephi 11:20–21)

And I looked and beheld the Lamb of God, that he was taken by the people; yea, *the Son of the Everlasting God* was judged of the world (1st Nephi 11:32)

the Lamb of God is the Son of the Eternal Father, and the Savior of the world . . . . for there is *one God* and one Shepherd over all the earth (1st Nephi 13:40–41)

Adam, Our Father and Our God?

Having delivered this lethal blow, the anti-Mormon argument now develops into a final crescendo as it broaches the subject of "Adam-God." "As though all this were not enough," they exclaim, "consider the unhallowed blasphemy which has come from the lips of the great Mormon colonizer and 'Prophet', President Brigham Young":

Indeed, we find in this "Prophet's" teachings a doctrine so hideous that even present day leaders of Mormonism emphatically disavow it! It would seem as though they wishfully hoped that if only they would ignore this offensive doctrine, perhaps it would go away, as though it had never been taught:

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a *celestial body*, and brought Eve, *one of his wives*, with him. He helped to make and organize this world. He is Michael, *the Archangel*, the Ancient of Days! about whom holy men have written and spoken — He *is our* Father *and our* God, *and the only God with whom* We *have to do.* Every man upon the earth, professing Christians or nonprofessing, must hear it, and *will know it sooner or later*. (*Journal of Discourses* Vol 1:50; emphasis in original)

It is this doctrine, as well as others like it, that has led many in the anti-Mormon movement to exclude Mormonism from the pale of Christianity. Walter Martin, a prominent spokesman for the growing body of this establishment, has clearly set forth the verdict which has been handed down by them:

Mormon Theology is not Christian Theology, it is not Jewish Theology, it is not Trinitarian Theology, it is Polytheistic Theology, and it excludes them from consideration as Christians! On this, all Christian scholars are in agreement . . .

God is not an exalted man . . . God is Spirit. They that worship Him must worship Him in spirit, and in truth [John 4:24] . . . Brigham said: "Adam is our Father and our God, and the only God with whom we have to do." That is a lie! Adam is not anybody's God! Father yes! First of the human race — but not anybody's God! And certainly not the only God with whom the Mormons should have to do!

* * * * * *

If you admit that there exists more than one God, according to the Bible you're a Polytheist. No Polytheist can be a Christian! That is what separates Mormonism from Christianity forever! You can use our terminology — you can quote our Bible — you can mention Jesus Christ — and you can follow the Christian ethic, and morality — but if you do not have the God of the Bible, and if you are a Polytheist, you can never be a Christian! (The Maze of Mormonism, cassette tape recording of Walter Martin lecture)

The Mormon Rejoinder

If the enemies of Mormonism have failed to comprehend the beauty of Book of Mormon theology — if they have mistaken its silence on the higher principles of the Gospel for "inadequacy" — if they have confused true doctrine and harmony for contradiction — it is because in their ignorance and prejudice they have sought to find fault, rather than understanding. If they had only understood the teachings of that Prophet whom they have so desperately endeavored to publicly undress, they would have realized that the organization, ordinances and doctrinal developments which were established during the Nauvoo period, pertained to another order of things, which was separate and independent of the Church of Jesus Christ of Latter-day Saints. Since they do not form a part of Christ's Church, obviously they do not constitute a part of his Gospel, hence there is no valid argument for supposing that they would form an integral part of a book containing the fulness of the Gospel of Jesus Christ.

Salvation Versus Exaltation

Those who are familiar with Mormon Theology, recognize that in its teachings, there is a fundamental difference between the Doctrine of

Salvation and the Doctrine of Exaltation. The Doctrine of Exaltation is not to be found in the Book of Mormon, but the Doctrine of Salvation is vividly and consistently portrayed throughout its pages. Over and over again, throughout its many retellings, it consistantly witnesses that the salvation of man revolves around the life of Jesus Christ and his mission here on Earth.

The Book of Mormon describes Salvation as a *Free Gift* (2 Nephi 2:4; 26:27) given by *the grace of God* (2 Nephi 10:24) to all those who have *faith in Christ* (2 Nephi 2:9; 25:13, 20; 3 Nephi 11:33–34) and who subsequently manifest that faith by *diligent works.* (2 Nephi 25:23; Omni 1:26) These works are manifest in numerous ways — first, through a complete repentance from personal sin (1 Nephi 10:18; 2 Nephi 2:21; 30:2; 31:4–7; Alma 9:12; 3 Nephi 11:32), then through baptism by immersion (3 Nephi 11:23–27) by one having authority from God. (3 Nephi 11:21–22) They must receive "the Gift of the Holy Ghost" by "the laying on of hands" of him who is properly ordained unto this power, (3 Nephi 18:36–37; Moroni 2:1–3) and then live their lives in such a manner that they might obtain that spirit as their personal companion and guide throughout life. Through the influence of this spirit they are sanctified and washed clean from their sins by the atoning blood of Jesus Christ (Alma 5:54; 13:11–12; 3 Nephi 27:20) and are thus "Born of the Spirit." (Mosiah 27:24–25; Alma 5:49; 7:14) As such, they become the sons and daughters of God (Mosiah 27:25) — they enter into their rest and into the eternal presence of God (Alma 12:34–37; 13:6, 12–16).

The Book of Mormon teaches that all men, both the righteous and the wicked will be brought forth in the resurrection, (2 Nephi 9:22; Alma 11:42; 12:8; 40:4–5, 9) wherein our flesh and bone will again be reunited to our spirits and that in this state we will be brought before God to be judged by our works (Alma 33:22) — those that have been righteous, unto eternal life where they dwell with God and Christ forever — while those that have been wicked are doomed to the damnation of Hell (1 Nephi 15:33–36) where ultimately they suffer the second death. (Jacob 3:11; Alma 12:16, 32; 13:30; Helaman 14:18–19).

In contradistinction to this, is the *Doctrine of Exaltation* which the Prophet began to teach during the Nauvoo period — for while the *Doctrine of Salvation* revolves around the life and mission of *Jesus Christ,* invariably the Doctrine of Exaltation centers in the life and works of *God the Father.* Exaltation has to do with our emulating the

works of our Father in Heaven, that we might become what He is — it has to do with the Godhood of man.

First and foremost among these principles is the knowledge of God! (*TPJS* 345–348) After all, how can we even begin to understand our own realistic potential — to become exalted — to actually become what God is, without first discovering for ourselves the nature of the relationship which we sustain to Him. How can we ever conceive of becoming Gods, if we not foreign to man — His person does not fill the immensity of space. It is the clear doctrine of the scriptures that God the Father *procreated* man in the image of His own body, to walk erect like Himself (*TPJS* 345; Luke 3:38; Acts 17:28–29; Heb. 12:9; Gen. 1:26–28; 5:3; 9:6; 1 Cor. 11:7; James 3:8–9; Moses 6:8–9, 22; 7:33). If we can comprehend all that this doctrine entails, it becomes self evident that God has a body of flesh and bone the same as we do (Gen. 18:1–8; Dan. 7:9–**10**; Rev. 4:2–4, 9–10; 5:1, 5–14, **11**; 7:**9**–**11**; Luke 24:36–43; D&C 130:22; Moses 6:8–9; *TPJS* 181, 312), the difference being that our bodies are mortal, while His is immortal — yet even this difference will be transformed into a glorious likeness in the resurrection.

This was the essence of the doctrine which the Prophet Joseph Smith introduced to the Saints at Nauvoo — "that God was the great head of human procreation — was really and truly the Father of both our spirits and our bodies" (*UPR* 61:18). He also taught that God was once a man like us, and as a man, He once lived upon an earth, under similar trials and circumstances as we do now (*TPJS* 346). It was through His faithfulness to eternal laws, as set forth by His Father and God, that our Heavenly Father was exalted to Godhood in Celestial Glory (*TPJS* 346).

Realizing that our Father in Heaven is literally an exalted man (*TPJS* 345), and that we are His offspring, brings us to yet another conclusion — that He is married, or that He has a wife (D&C 132:15–21), and that His wife is in the most literal sense Our *"Mother in Heaven"* — Our *"Goddess!"* (Gen 1:26–28; 2:1, 4–5, 7; 3:20; Moses 3:4–5; Heb 12:9)

Once we discover the nature of the relationship which we sustain to our Heavenly Parents, the understanding will soon well up within us — that just as all good parents hopefully anticipate the growth and development of their children into mature and responsible adults — so also does God anticipate the growth and development of His children — in the hope that eventually, through the principle of eternal progression, they may some day become all that He now is (*TPJS* 354).

As we continue our search for knowledge, one principle will lead to another, until we have come to a knowledge of God — and not only of God, but also of ourselves! (*TPJS* 343) We will discover whose sons and daughters we are, and the noble destiny which is ours, if only we will faithfully fulfill the requirements laid down by our Heavenly Parents. It is for these reasons that obtaining a knowledge of God, must become an integral part of every person's search for self identity. (*TPJS* 343–344, 346) Learning to be like our Father and Mother in Heaven amounts to becoming Eternal Fathers and Eternal Mothers, Eternal Wives, Eternal Husbands, and Eternal Sons (Matt. 18:3; 26:39; Mark 10:15; 14:36; Luke 18:17; 22:42; John 18:11). After having mastered these callings, through a diligent application of gospel principles, in a practical experience both as children and as parents in mortality, we will find ourselves in possession of a Family Kingdom. This Family will become the nucleus around which we will build our Exaltation — an Exaltation obtained through the establishment of a *righteous dominion* over our children. It is through this principle that our Father and God has become exalted above us (*TPJS* 347) — it is through this means that we obtain our exaltation in Celestial Glory, and through which, in the most literal sense, we become like God. In essence the whole concept of Exaltation and Godhood as envisioned by the Prophet Joseph Smith is one of an *Extended Family.* It is indeed a *Grand Patriarchal Order* — an entire civilization bound together as *One*, through the most sacred family ties. And as for the future — assuredly throughout all "time and eternity" — worlds without number, to people and subjugate through the power of "Endless Lives" (Abraham, 3:12–14; 132:30–32) — To become Gods and Goddesses over an ever increasing dominion — a Kingdom constituted of *your own progeny* (D&C 132:19–23) — the everlasting heritage of the righteous! This is the Joy and the Exaltation, the Noble Heritage for which we were created (Gen. 1:28) as the Sons and Daughters of God!

The Gospel of the Father — The Gospel of the Son

Thus we have the *"Gospel of the Father"* and the *"Gospel of the Son."* The "Gospel of the Father" is the Doctrine of Exaltation — it pertains to the knowledge of God the Father and those exalting principles which have to do with the Celestial Organization and Government of His

Family. Those who have achieved Exaltation have in essence become what God is, and in so doing, they have obtained Power, Glory and Dominion, etc. This is the promise of the Father to all those who faithfully live His laws, and not only His promise, but the scriptures inform us that it is in very deed His work and His glory "to bring to pass the Immortality and Eternal Life of Man," that by so doing He might bring about their Exaltation! (Moses 1:39) The Gospel of the Father is in substance the life's work and calling of God the Father — it is the Eternal Life of God.

In contrast, the doctrine of *Salvation* relates directly to the life and work of Jesus Christ — its proper name is, *"the Gospel of Jesus Christ,"* and the fulness of it, is in actuality what is commonly referred to as *"the First Principles of the Gospel."* Those who enjoy Salvation, have in substance secured to themselves a peaceful coexistence in the Kingdom of God. But bear in mind, that a peaceful coexistence does not in itself comprehend the reward of Exaltation — it does not encompass the everlasting glory and dominion which the Father hath prepared for those who faithfully live *ALL* His laws (*TPJS* 331, 309; D&C 132:17). To the contrary, Salvation is the gift of *citizenship* in the Kingdom of God — it is the *Free Gift* (2 Nephi 2:4; 26:27; D&C 6:13), granted by the *grace of God*, to all those who conduct their life in harmony with the Gospel of Jesus Christ.

This is in sharp contradistinction to Exaltation, which strictly speaking, is a matter of merit. Exaltation is the fruit of a mans life and labors — it is a personal achievement which is etched out of existence through great personal sacrifice and *total* commitment — it is an Eternal Dominion over a Kingdom which each individual must establish for himself, by bringing into play the Eternal Laws of Righteousness.

Yet, in all this, it must be very carefully remembered, that personal Exaltation is not the single minded object to be held in view — Exaltation is not the product, but rather the by-product of obedience to the laws upon which *celestial society* is predicated. The great secret of Exaltation, is that only those who possess the wherewithal from within, to cheerfully lose themselves in the service of others, and who find their life happily and completely fulfilled in so doing — only these have the capacity to receive Exaltation — there can be no ulterior motive! It is only these who will be entrusted with the power of Dominion in Celestial Society — and the dominion they

inherit is strictly constituted of the souls which they and their progeny have saved and exalted through this same selfless service and sacrifice! Salvation on the other hand does not necessarily include dominion — the essence of Salvation amounts to the privilege of living in a state of *peace and happiness*, in an *eternal society* — truly this is to be saved! Yet even Salvation requires the observance of correct principles — correct *Social* principles which form the essential foundation upon which an enduring peace and happiness can be established.

If the people of the world could only understand things as they are — if they could learn to recognize the self-evident facts of life as they are commonly portrayed in the existence of every individual, they would realize that Hell is largely a self-imposed state of being — it is the by-product of improper thinking and conduct in the social relationships which they establish with others. This, in conjunction with the same ill-treatment which others impose upon them, is the essence of "Hell," whether on Earth or in any other place (*TPJS* 316). This is not to imply that the wicked will not some day stand before God and answer the demands of justice (Mosiah 27:31; 3 Nephi 26:4–5) — this also will be Hell. Nevertheless, that misery which all sinners live with, which comes as a natural consequence of their own wrong doing, can never be escaped — *except* through the basic social principles as set forth in the Gospel of Jesus Christ. The Eternal Damnation of the wicked will forever be the natural fruit of their own malignant heart (Mos 2:33; Alma 5:41–42; Mor 8:19) — Worlds without end, Evil shall forever beget Evil (Alma 41:4–5, 13; Hel 14:31).

In like manner, those who are filled with love and compassion shall receive the same as their reward. If you learn to forgive others, then you shall obtain forgiveness (Mosiah 26:31; 3 Nephi 12:7; 13:11, 14–15; Mor. 7:18). Likewise, if you should demand your pound of flesh, then it is only right that you also should pay the same price for your sins (Alma 41:13–15) — that you should suffer even as Christ suffered, (D&C 19:16–18) for truly all are debtors and mercy shall not rob justice (Alma 42:25).

Through the atonement of Christ all the posterity of Adam will receive a bodily resurrection (2 Nephi 9:21–22; Mosiah 3:11, 16) and be brought forth to judgment (Alma 12:27) — where every person, according to his works will be judged (1 Nephi 15:32; 2 Nephi 9:44; Mosiah 3:24; Alma 41:3). It will be at that time that the righteous will be segregated

from the wicked (1 Nephi 15:36; Alma 5:57; 34:35; 40:13–14, 26) — no longer will the good suffer the injustice of the evil (1 Nephi 22:15–26). In the end the worst punishment to come upon the wicked will be that they must eternally live with themselves — not, however, in a state of loneliness and solitude (excepting for perdition) — they will have the privilege of enjoying a society which is composed exclusively of their own kind. Truly if it were possible, the wicked would kill the wicked! (Mormon 4:5)

I saw the dead, small and great, stand before God; and the books were opened . . . and the dead were *Judged* out of those things which were written in the books, *According to Their Works*. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man *According to Their Works* . . . . . And whosoever was not found written in the book of life was cast into the lake of fire.

And I saw a New Heaven and a New Earth: for the first heaven and the first earth were passed away . . . . And I John saw the holy city, New Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. (Rev. 20:12–15; 21:1–4)

Stated in other terms, the Gospel of Christ, entails those basic social principles of *Love, Respect, Personal Responsibility* and *Self-Government*, which are essential for preparing a Bastard Generation (i.e. a generation born bastard to the Priesthood) (Deut.23:2; Heb. 12:8) to become fit subjects of probation in the Royal Family and Kingdom of the Father. It is these basic principles as embodied in the *Doctrine of Salvation*, and *these alone*, which *belong to the Gospel of Jesus Christ*, and for which his Church was to be held responsible to disseminate throughout the world.

The Church of the Firstborn — and The Gospel of the Father

To be sure, the *Doctrine of Exaltation* (the Gospel of the Father) was to be fostered and instituted among men through the force of a viable organization established here on Earth, however that organization was not destined to be the Church of Jesus Christ. It was revealed

to the Prophet that the organization which would be responsible to promulgate and administer the doctrine and ordinances of the Gospel of the Father would be properly called the "Church of the Firstborn." This Church, according to the revelations which he received, is an organization which exists in the Celestial Kingdom — it is the *Celestial Church of God the Father* and Exaltation within it pertains exclusively to those who receive and live All the *Laws* and *Ordinances* of the *Highest* degree in that *Kingdom*:

> This Comforter [i.e. the Holy Spirit of Promise] is the promise which I give unto you of eternal life, even the glory of the *Celestial Kingdom;* Which glory is that of the Church of the Firstborn, even [the Church] ***of God*** [the Father], the holiest of all, through Jesus Christ his Son (D&C 88:3–5)

> They are they who are the *church of the Firstborn*. They are they into whose hands the ***Father*** has given all things — They are they who are *priests* and *kings*, who have received of his fullness, and of his glory . . . . Wherefore, as it is written, they are *gods*, even the *sons of God* . . . . . These are they who have come to an innumerable company of angels, to the general assembly and *church* of Enoch, and *of the Firstborn* . . . . . These are they whose bodies are *celestial*, whose glory is that of the sun, even the glory of **God** [***the Father***], the **highest** of all . . . . these are they who are . . . of the *church of the Firstborn* who have received the fulness of the Father . . . . . And thus we saw the glory of the *celestial*, which excels in all things — where ***God***, even the ***Father***, reigns upon his throne . . . . *they who dwell in his presence are the* ***Church of the Firstborn***. (D&C 76: 54–71, 92, 94)

The Celestial Kingdom — A Patriarchal Order

The order of government and rule which predominates in the Celestial Kingdom is not patterned after that order established in the Church of Jesus Christ. A *Patriarchal Order* prevails there, and the authority and power of government descends down in a Patriarchal chain to the *Parents*, who hold lawful jurisdiction in all *civil, temporal* and *spiritual* concerns over their own offspring. This being the case, the typical channel of Government as it exists in the *temporal* and *spiritual* concerns over their own offspring. This being the case, the typical channel of Government as it exists in the Church of Christ through "Wards," "Stakes," "Bishops," "Stake Presidents," etc. is completely by-passed, being channeled instead through parents and grandparents, etc., with

God the Father and our Heavenly Mother standing at the head, as presiding Patriarch and Matriarch, God and Goddess. Apostle Parley P. Pratt explained these principles in an editorial which was published in the *New York Prophet:*

Man is an eternal being, both in regard to his material organization, and his mind and affections. The resurrection from the dead (if quickened by the *Celestial Glory*) restores him to life with all his bodily and mental powers and faculties, and consequently associates him with his *family,* friends, and *kindred*, as one of the necessary links of the chain which connects the great and *Royal Family of Heaven and Earth*, in one eternal bond of kindred affection, and association.

The *Order of God's Government, Both in* ***Time a****nd in* ***Eternity***, is ***Patriarchal:*** that is — it is a *Fatherly Government.* Each father who is raised from the dead and made a partaker of the *Celestial Glory* in its *Fulness*, will hold lawful *Jurisdiction* over his own children, and over all the families which spring of them to all generations, forever and ever. (*The Prophet*, March 4, 1845, Vol. 1 No. 41, p. 1 – 2)

Since the organization of the Celestial Kingdom is a Patriarchal order, and since it is composed of the *offspring* of God the Father, it is not difficult to comprehend why He would stand at its head as *Patriarch* of *Patriarchs*, rather than His Son Jesus Christ (D&C 76:92 – 94). Likewise, it logically follows that the *Gospel of the Father* would entail all those Laws, Principles, Doctrines, Covenants and Ordinances through which this Family unit would be created and governed — the composite of these in turn constitute the skeletal framework of the Patriarchal Order as it exists in the Celestial Kingdom — the "Church of the Firstborn."

In view of this understanding, the premise of this work becomes self-evident — namely that the reason the Book of Mormon does not contain the "esoteric" doctrine of the Nauvoo period, is because it does not belong to the gospel of Christ, nor his Church.

The Nauvoo Doctrine and the Church of the Firstborn

The Prophet's earliest reference to the Church of the Firstborn is found in the Joseph Smith translation of the Bible. It was recorded some time between the months of February and March 7th, 1831:

And God spake unto Noah, and to his sons with him, saying . . . I will establish

my covenant with you, which I made unto your father Enoch, concerning your seed after you . . . And this is mine everlasting covenant, that When thy posterity shall Embrace the Truth, and look Upward, then shall Zion look Downward . . . And the general assembly of the *Church of the First-Born shall come down out of Heaven* and *Pos[s]ess* the *Earth*, and shall have place until the end come. (JST Genesis 9:15, 22–23; see Old Testament Manuscript # 2, Dictated Manuscript p. 24; Reorganized Church Historian's Office; Independence Missouri)

The above statement clearly establishes that the Prophet believed in a future time when the Church of the Firstborn would be established on this Earth as a viable organization among mortal men. What makes this statement even more signifigant, is that it is couched in a prophecy or revelation which forms the very essence of the Covenant which God made with Enoch and Noah, as well as with their posterity!

Taking into consideration the Prophet's views on the glory of the 7th and Last Dispensation, as well as the imminent millennial reign of Christ (D&C 29:10–11; 33:17–18; 34:6–8; 35:15–16, 27; 43:29–30; 49:6; 84:5; 101:22–23; 130:14–17; AF 10; *TPJS* 29, 42, 286, 341; *WJS* 181), should it seem strange that he would believe that the *Church of the Firstborn* would be established here on Earth during his lifetime. It was, after all, the Prophet's whole desire to *"Embrace the Truth,"* and he was always looking *"Upward."* Indeed it was the calling of his life to Restore that very "Truth" which must first be "Embraced," before the promised blessings of the "Covenant" could be realized. It was to him that the work and the calling was given — to establish "the dispensation of the fulness of times, wherein all things were to be restored:" (Eph. 1:9–10; *TPJS* 168)

all the ordinances and duties that ever have been required by the Priesthood, under the directions and commandments of the Almighty in any of the dispensations, shall *all* be had in the last dispensation, therefore *All things had under the Authority of the Priesthood at any Former Period, shall be had Again,* bringing to pass the restoration spoken of by the mouth of all the Holy Prophets. (*TPJS* 171–172)

And not only this, but those things *which never have been revealed from the Foundation of the World . . . shall be Revealed . . . in this, the Dispensation of the Fulness of Times.* (D&C 128:18)

"The restoration of all things," required that not only the knowledge of the gospel be upon Earth, but also its institutions, along with the authority and responsibility to practice it. This being the case, should

it be thought strange that the Prophet would consider it the most urgent responsibility of his calling, to establish these ancient practices and institutions of the Priesthood. Indeed, this was the very essence of the "restoration of all things." "We are the favored people that God has made choice of to bring about the Latter-day glory;" stated the Prophet, "It is left for us to see, participate in and help roll forward the Latter-day glory, The Dispensation of the Fulness of Times, when God will gather together ***All Things That Are In Heaven***, and all things that are upon the earth, even in one" (*TPJS* 231).

Of paramount importance in this *"Restoration of all things that are in Heaven,"* would be the establishment of the Celestial Organization of the Church of the Firstborn. Obviously this was the objective which the Prophet had in view, when during the Nauvoo period he began to institute the Temple Ordinances and accompanying doctrine, such as "Celestial Marriage," the "Principle of Sealing Men to Men," or "Adoption," the "Endowment" and "Second Anointings." It is, after all, these ordinances which constitute the fabric of which the Celestial Kingdom is both organized and governed. It is through the ordinances of the Temple that families are bound together in an eternal union and government. The Temple Ordinances therefore, are the ordinances which pertain to the *exaltation* of man — they are those which pertain to God the Father and His Work, and to our becoming as He is — and it is these which constitute the laws and ordinances of The Church of the Firstborn! That this is so is affirmed by President Brigham Young:

> All [that the Sectarians] . . . have ever desired or anticipated they will receive, and far more; but they cannot dwell with the Father and Son, *Unless* they go through those ordeals that are Ordained for the Church of the Firstborn. *The Ordinances of the House of God Are Expressly For the* ***Church of the Firstborn.*** (*Journal of Discourses* 8:154)

Being completely consistent with this, it should not be any surprise, that it is these very ordinances — the ordinances and doctrine of the Church of God the Father — those which pertain to the Temple — *the Nauvoo Doctrine* — which cannot be found in the Book of Mormon, and this for the most obvious of all reasons — simply because they do not belong to the Organization of Christ's Church!

Book Of Mormon Theology

In Light Of The Nauvoo Doctrine

It is the premise of this work that much of the doctrine which has been conceptually developed in the preceeding pages can be found in the Book of Mormon — that throughout its pages there exists an undergirding theological foundation which was prophetically laid in preparation for the doctrinal developments of the Nauvoo Period. This is, in substance, the central theme of the Book of Mormon and the ultimate purpose for which it was given to man — the final consummation of the Prophet's Nauvoo Vision!

Yet before this fact can be recognized, it is necessary that we first obtain a correct understanding of the Prophet's doctrine. With this insight, we can then view the Book of Mormon with greater understanding. As the Prophet expressed it: "If we start right, it is easy to go right all the time; but if we start wrong, we may go wrong, and it be a hard matter to get right" (*TPJS* 343). It was to this end that the preceeding pages were written — to set the *Nauvoo Doctrine* in a new light — to lay a conceptual background against which to reconsider both the Nauvoo Period and the Book of Mormon. With this object in view, let us turn to the sources and commence anew with the doctrine of Exaltation.

Nauvoo Sources

Of the twelve times the word "Exaltation" appears in the cannonized volume of sacred scripture — in not one instance does it occur outside the Nauvoo Revelations of Joseph Smith. Its first occurence is found in what has often been referred to as the "Temple Revelation" — being so nicknamed because of the commandment given therein for the Saints to build the Nauvoo Temple. The term *"Exaltation"* can be found in verse 9, where it is employed in reference to the *"lifting up of Zion"* (D&C 124:9). A comparison between this and another revelation indicates that in this case, "Zion" is properly interpreted as the House of Israel (D&C 113:7–10; 124:39).

All the other eleven instances where the term "Exaltation" is employed, can be found in the revelation on "Eternal or Patriarchal Marriage." In each case, it is used in reference to the future state of those who enter and keep all the laws and ordinances of the "New and Everlasting Covenant of Marriage." Not only do they inherit their wives in their future estate, but all their posterity as well. This coupled

with the power of "Endless Lives" or "Eternal Increase," constitutes them as "Gods" who have entered into their "Exaltation":

And again . . . if a man marry a wife . . . by the New and Everlasting Covenant, and it is sealed unto them by the Holy Spirit of promise . . . [then] shall [they] come forth in the first resurrection . . . and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths . . . and they shall pass by the angels, and the gods, which are set there, to their *Exaltation* and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a *Continuation of the Seeds Forever and Ever. Then shall they be Gods,* because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them. Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory. For strait is the gate, and narrow the way that leadeth unto the *Exaltation* and *Continuation of the Lives,* and few there be that find it because ye receive me not in the world . . . . But if ye receive me in the world, then shall [you] . . . receive your *Exaltation* (D&C 132:19–23; see also verses 28–29, 48, 49)

Perhaps the clearest contradistinction between Salvation and Exaltation can be found in verse 17, where the *Saved* condition of angels who remain separate and single is contrasted to the *Exaltation* of the Gods:

Therefore, if a man marry him a wife . . . and he marry her not by me . . . their covenant and marriage are not of force when they are dead . . . . therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory. For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, *without Exaltation in* their *Saved Condition,* to all eternity; and from henceforth are not *Gods*, but are *angels of God* forever and ever. (D&C 132:15–17)

This revelation does indeed establish a sharp contrast between the Doctrine of Salvation and the Doctrine of Exaltation — yet we must not presume that this contrast has always been employed in the use of these *terms*. Even in the same revelation we find another verse where the word *Saved* is used to convey the meaning of *"Exaltation"*:

Go ye, therefore, and do the works of Abraham; enter ye into my law and ye shall be *Saved*. (D&C 132:32)

On another occasion, when alluding to the same subject we find the Prophet contrasting "Salvation" with "The Fulness of Salvation":

> The question is frequently asked, "Can we not be *Saved* without going through with all these [temple] ordinances?" I would answer, No, not the *Fulness of Salvation*. Jesus said, There are many mansions in my Father's house, and . . . any person who is Exalted to the highest mansion has to abide a Celestial Law, *and the whole law too* . . . . . .
>
> I have tried for a number of years to get the minds of the Saints prepared to receive the things of God; but we frequently see some of them, after suffering all they have for the work of God, will fly to pieces like glass *as soon as anything comes that is contrary to their traditions:* they cannot stand the fire at all. How many will be able to abide a *Celestial Law* and go through and receive their *Exaltation*, I am unable to say, as many are called, but few are chosen. (*TPJS* 331)

This is not unlike another contrast which the Prophet was making between the "Priesthood" and "the Fulness of the Priesthood" (*TPJS* 308), or the necessity of receiving "the fulness of the Ordinances of God's Kingdom" in order to receive "A Fulness of that Glory" (*TPJS* 309).

The Prophet may not always have been precise in his use of terms — however that in itself does not deny the argument. A close examination will reveal that his loose use of words is not by any means confined to the present topic. He does the same in his discussions on Priesthood and the Godhead, as well as in numerous other topics. Understanding the Prophet's doctrine is therefore going to require more than a casual glance into his discourses. What we must bear in mind is that the words which he chooses to express himself are not near so important as the concept or message which he means to convey. Only an engagement in a diligent search for an honest understanding will lead to the truth.

Exaltation and the Highest degree of Celestial Glory

The contrast between Salvation and Exaltation is brought into sharper focus with the development of another related doctrine — namely the division of the Celestial Kingdom into three different heavens or degrees. This doctrine is first intimated in a revelation given to the Prophet in 1832 (D&C 88:29), but as was the case with many other principles, it was never expounded in certain terms until the Nauvoo Period:

In the celestial glory there are three heavens or degrees; And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage]; And if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase. (D&C 131:1–4)

What is germane here is that there are those who will receive Salvation in the Celestial Kingdom without receiving Exaltation — that is without entering into the ordinances of the Temple. Even though the Celestial Kingdom is not named in the Book of Mormon, yet still its graphic discription of Salvation is clearly of the Celestial realm (3 Nephi 27:19–22; Moroni 10:32–33). This revelation, therefore, tends towards a harmony of the earlier and later doctrine, in that it distinguishes between the Celestial status of those who receive Salvation only, and the Celestial status of those who obtain Exaltation through fulfillment of the conditions of the New and Everlasting Covenant of Marriage. In other words, the initiatory ordinances of the Gospel of Christ and accompanying conditions are sufficient for obtaining entrance into the Celestial Kingdom, but additional ordinances and commitments having to do with the Gospel of the Father are necessary in order to obtain *Exaltation* in the Highest Degree. This is in contrast to the Terrestrial and Telestial Kingdoms, where entrance therein is not dependant upon receiving any Priesthood Ordinances.

New Testament Sources

The book of Hebrews is another source which brings out the difference between the "Doctrine of Christ" and the Higher principles of the Gospel. In connection with this, it may be significant that *Hebrews* is also the only New Testament source containing specific reference to the Church of the Firstborn (Heb. 12:23):

For when for the time ye ought to be teachers, ye have need that one teach you again . . . the *First Principles* of the oracles of God; and are become such as have need of *Milk,* and not of *Strong Meat*. For every one that useth *Milk* is unskillful in the word of righteousness: for he is a *Babe*. But *Strong Meat* belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both *Good* and *Evil*. Therefore *Leaving* the *Principles of the Doctrine of Christ,* let us go on unto *Perfection;* not laying again the *Foundation of Repentence* from dead works, and of *Faith* toward God, of the doctrine of *Baptisms,* and of *Laying on of Hands,* and of *Resurrection* of

the dead, and of *Eternal Judgment* (Hebrews 5:12–14; 6:1–2).

This scripture positively affirms the distinction between the Gospel of Christ and the Gospel of the Father. *"The First Principles"* — the "Milk" of the Gospel — and the "Principles of the Doctrine of Christ" are all equated as the same, and are then defined as the "Foundation" of "Repentance," "Faith," "Baptism," "Laying on of Hands," the "Resurrection," and "Eternal Judgment." The principles of "Perfection," are referred to as the "Meat" of the gospel, and it is these which constitute the Doctrine of Exaltation, or the Gospel of the Father.

In these verses, the Hebrew Saints are being chastised for their lack of diligence in progressing in the principles of the Gospel. They are admonished that instead of backsliding, they should have continued in faithfullness — they should have progressed *beyond* "the principles of the doctrine of Christ," and thus *advanced* into the Gospel of the Father. Had they done this, it would not have been necessary for them to *"lay again the foundation"* of *"the Principles of the Doctrine of Christ"* — and "when for the time ye ought to be teachers, ye have need that one *teach you again* . . . The first principles . . . and are become such as have need of *milk*, and not *strong meat."*

The Prophet clarified this passage in the *Joseph Smith Translation* of the Bible. This he did in an effort to avoid the supposition (which some would tend to make from the King James rendering) that once a person had received "the principles of the doctrine of Christ," they could be forgotten in mind, and discarded in life, leaving the recipient free and unattached, to go on to other things. Be assured that this does not by any means represent the idea which I have tried to convey above. Quite to the contrary, the "Principles of the doctrine of Christ" are eternal, and should always remain uppermost in the hearts and minds of those who would call themselves Saints. However, this does not mean that we should stagnate, but rather, after having laid the Foundation of the First Principles, we should go on in our progression by building thereon, and thus advance into the Higher Principles of the Gospel. A careful reading of the text as the Prophet has corrected it, will reveal that this still remains as the central idea. The Saints are admonished to advance in their station from the "Principles of the Doctrine of Christ" into the higher "Principles of Perfection." This they should do while maintaining perfect faithfulness and fidelity to

the first principles of the Gospel. Not only this, but this they should do, that they might avoid the necessity of having to "Lay Again" that "Foundation" upon which they must establish the "Principles of Perfection":

> Therefore *not* leaving the principles of the doctrine of Christ, let us *go on unto perfection;* not laying *again* the foundation of repentance from dead works (*JST* Hebrews 6:1–3; see also *TPJS* 327–328)

More from Nauvoo

The listing of the principles of the Gospel of Christ as given in the above passage is very similar to the Fourth Article of Faith:

> We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of Sins; fourth, Laying on of hands for the gift of the Holy Ghost. (Pearl of Great Price, p. 60)

You will notice, it states that "Faith in Christ" is the first principle of the Gospel. Yet contrast this to another statement which was made by the Prophet when he began to teach the Saints the Patriarchal concept of God and the Exaltation of man:

> It is the *First Principles Of The Gospel* to know for a certainty the *Character* of God, and to know . . . that He was once a man like us; yea, that God himself, the Father of us all, dwelt on an Earth, the same as Jesus Christ (*TPJS* 345–46)

Which is first, the principle of Faith in Christ, or the possession of a *certain knowledge* of God the Father? Before anyone can obtain "certain knowledge," he must first acquire "Faith" — Faith always precedes knowledge (Alma 32:17–21, 26).

Do we perceive in these statements disharmony, or is it possible that the contradiction might be more apparent than real? Our answer is found in understanding that there is a difference between the Doctrine of Salvation, and the Doctrine of Exaltation. *Faith in Christ* is the First Principle of the Gospel of Christ, but the *Knowledge of God* is the First Principle of the Gospel of the Father.

Book of Mormon Sources

The Book of Mormon precisely defines the Gospel of Christ as the first principles of the gospel. On one occasion, after affirming its pri-

mary nature, it even represents Christ as laying an injunction against "establishing" any other doctrine to be his:

I will declare unto you my doctrine. And this is my doctrine, and it is the doctrine which the *Father hath given unto me* . . . . and I bear record that the Father commandeth all men, everywhere, to *Repent and Believe in Me.* And whoso believeth in me, and is *Baptized*, the same shall be *Saved* . . . . . Verily, verily I say unto you, that *this is my doctrine . . . . . and whoso shall declare more or less than this, and establish it to be my doctrine, the same cometh of evil.* (3 Nephi 11:28–40; see also 18:1–4; 27:13–16, 19–21)

You will notice that Christ does not deny the existence of other doctrine. What Christ does here, is to define the scope of *his* doctrine, and then he positively states that: "whoso shall declare more or less than this, *and establish it for my doctrine*, the same cometh of evil." It is not the belief in, and teaching of other higher principles that cometh of evil, but when you establish these higher concepts as the doctrine of Christ — this "cometh of evil." The reason for this being, that strictly speaking, these other principles do not belong to Christ's Church — they were not given to Christ by the Father to establish as a part of his Gospel. Instead, they pertain to the Father's Church and the Father's Gospel — they pertain to the *"Church of the Firstborn"*— they constitute what the Book of Mormon repeatedly refers to as "The Work Of The Father".

The Work of the Father
In the Book of Mormon

The teaching was that when Christ's Church was properly established on the Earth, the Father would "show forth *His own Works in it."* These Works would be composed of the Temple Ordinances and accompanying doctrine. In other words, when the Church of Christ is fully developed, the Father's Church, or the Church of the Firstborn would form an inner circle of the elect, within it. Thus, in this circumstance, after a member of the Church of Christ has proven himself or herself faithful to the First Principles of the Gospel — that is the Gospel of Christ — then at that time, upon petition, a Temple Recommend is granted in order to gain admittance to the *House of God*. Upon being ushered through the Temple, the neophyte is initiated into the preparatory ordinances of the Church of the Firstborn.

The Prerequisite qualifications for membership in this Celestial Organization are clearly set forth by the Prophet:

> A man . . . can never see the Celestial Kingdom of God, without being born of water and the Spirit. He . . . can never come . . . to the general assembly and *Church of the Firstborn* . . . unless he becomes as a little child, and is taught by the Spirit of God. (*TPJS* 12)

A man must live a life of *total commitment* to God, the same as the Prophets of Old, the Prophet taught on another occassion — only those who live accordingly will receive "a crown of righteousness from the hand of the Lord, with the Church of the Firstborn" (*TPJS* 63–64).

It is not until after a man and wife have proven themselves faithful, through a life of commitment and dedication to all their covenants (i.e. those entered into at the time they received their Endowment and Temple Marriage) that they are called forth "by revelation and commandment" (D&C 132:7) to receive the crowning blessing of the Temple — the Second Anointing. Through this anointing, all other blessings, conditionally promised in other ordinances, are sealed upon their heads — this includes all family sealings, marriage, adoption, etc. It is through this ordinance that the recipient is sealed by *"The Holy Spirit of Promise,"* (D&C 124:124; 132:7–19, 26–27) or as it has at other times been referred to *"The More Sure Word of Prophecy"* (D&C 131:5) or *"Your Calling and Election Made Sure"* (2 Peter 1:10; *TPJS* 150, 298, 305; *WJS* 4–5, 201–202, 205–209, 242, 244, 330, 334, 335, 368). Through the sealing in the Second Anointing, the Children of God are made Joint Heirs with Jesus Christ (Romans 8:17) — they become members of the Church of the Firstborn (D&C 76:53–54; 88:3–5; 93:22) — Legitimate Sons and Daughters of God — Legal Heirs to the Highest blessings held in reserve for the Celestial members of the Royal Family. As such, they constitute the inner circle of the Elect — the Church of the Firstborn within the Church of Christ. With this brief rendition of the Work of the Father, as it would take place within the framework of the Church of Christ, let us continue our subject. Notice how clearly the Book of Mormon distinguishes the *"Works of the Father"* from the Church of Christ:

> And the Lord said unto them . . . . . ye shall call the church in my name . . . . . And if it so be that the church is built upon my gospel then will the *Father*

show forth *his own works* in it. (3 Nephi 27:4–10)

Even though the Book of Mormon does not clearly define what the work of the Father is in all respects, a careful study of its pages will reveal that it has to do with the Covenant which God the Father made to the Patriarchs Abraham, Isaac, and Jacob, concerning their seed, or the House of Israel:

And when the day cometh that the wrath of God is poured out upon the mother of harlots . . . then, at that day, *the Work of the Father* shall commence, in preparing the way for the fulfilling of His Covenants, which he hath made to *His people* who are of the *House of Israel*. (1 Nephi 14:17)

Remembering that the Gospel of the Father, and the Church of the Firstborn, constitute the doctrine, principles and organization of the Patriarchal Order, is it any surprise that the *"Work of the Father"* should involve the *House of Israel!* Consider the following Covenant which God made with Abraham:

My name is Jehovah . . . . And I will make of thee a great nation, and I will bless thee above measure . . . and thou shalt be a blessing unto thy Seed after thee, *that in their hands they shall bear this ministry and priesthood unto all nations;* And I will bless them through thy name; *for as many as recieve this gospel Shall Be Called After Thy Name, and shall be accounted thy seed, and shall rise up and bless thee, as their father* . . . for I give unto thee a *promise* that *this right shall continue in thee, and in thy seed after thee* (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed (Abraham 2:8–11)

It is evident from the above, as well as from many other passages of scripture, that the Abrahamic Covenant established the House of Israel as the family of God. Consider the following passage: *"Israel* is my *son*, even my *Firstborn."* (Ex 4:22) And again: "I am a *Father* to *Israel*, and *Ephraim is my Firstborn"* (Jer. 31:9). In Deuteronomy it states:

When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the *Lord's* portion is His people; Jacob is the lot of His inheritance. He found him in a desert land . . . He led him about, He instructed him, He kept him as the apple of His eye. (Deut. 32:8–10)

Through the fulfillment of the Covenant as brought to pass in the *Res-*

toration of Israel (3 Nephi 16:10–15; D&C 45:17, 22–30; 113:5–10; Rom 11), the seed of Abraham would indeed be the *Elect Family of God* — the embodiment of the *Church of the Firstborn* on Earth — established in power and great glory to bring in the millennial reign. God would truly be a Father to Israel, and Israel would be to God a Son. Notice the powerful connection which is made between the Church of the Firstborn and the House of Israel in the following scripture:

> Question: What are we to understand by sealing the *one hundred and fourty-four thousand*, out of all the *Tribes of Isreal* — twelve thousand out of every tribe?
>
> Answer: We are to understand that those who are sealed are *High Priests*, ordained unto the *Holy Order of God*, to administer the everlasting gospel; for they are they who are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come to the ***Church of the Firstborn***. (D&C 77:11)

As is evident from this prophecy, it would be through the Everlasting Covenant which God made with Abraham that the futuristic Family of God, the *"Church of the Firstborn,"* would someday be established on Earth — indeed, according to the covenant, it could not be otherwise. It would be through Abraham's seed that the Priesthood would pass down to all future generations. All those who received the Gospel through its ministration would be adopted into the House of Israel — They would rise up and bless Abraham as their father and be accounted as his seed. By all that the Book of Mormon continually reiterates, when the time came for the Father to establish His Family Kingdom upon Earth, the *focal point* of this *"Work of the Father"* would indeed be within the *House of Israel*. First they would come to the knowledge of Christ, their Redeemer — then they would be gathered home from their long dispersion (Hel. 15:13; 3 Nephi 5:23–26; 20:12–13). Only through the gathering of the House of Israel to the lands of their inheritance, could the Father's Covenant with Abraham be fulfilled — and only through the fulfillment of that Covenant could the Father's Church and Kingdom be established upon Earth in all its glory and splendor. *(TPJS* 307–308)

) Notice the connection between the "House of Israel" and the "Work of the Father" as it is continually set forth by Christ in Third Nephi:

Behold now I finish the commandment which the Father hath commanded me concerning this people, who are a remnant of the House of Israel. Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled . . . . then is the fulfilling of the *covenant* which the *Father* hath made unto his people, *O House of Israel.* And then shall the remnants, which shall be scattered abroad upon the face of the earth, be gathered . . . . . And it shall come to pass [saith the Father] that I will establish My people, O House of Israel . . . . in this land, unto the fulfilling of the *covenant* which I made with your father Jacob . . . . . ye are of the *House of Israel;* and ye are of the *covenant* which the *Father* made . . . saying unto Abraham: And in thy seed shall all the kindreds of the earth be blessed . . . . . And when . . . thy seed shall begin to know these things — it shall be a sign unto them, that they may know that the ***Work of the Father*** hath already commenced unto the fulfilling of the *covenant* which he hath made unto the people who are of the house of *Israel* . . . . . Verily I say unto you, at that day shall the Work Of The Father commence among all the dispersed of my people, yea, even the *Tribes* which have been lost, which the Father hath led away out of Jerusalem. Yea, the work shall commence among all the dispersed of my people . . . . yea, and then shall the *Work* commence, with the *Father* among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance. And they shall go out from all nations (3rd Nephi 20:10–13, 21–22, 25; 21:7, 26–29)

The relationship between the *"Work of the Father"* and the gathering and restoration of Israel etc., is continually stressed in the above passage, and in every case, whenever the "Work of the Father" is mentioned in the Book of Mormon, it is used in this way. Bearing this in mind, let us now turn to other sources outside the Book of Mormon, and we shall see that a consistent pattern is developed by the teachings and doings of the Prophet Joseph Smith.

The Work of the Father and the Kirtland Restoration

As early as 1834, the Prophet was speaking of the "Work of the Father," and relating it to the building of the Kirtland Temple, wherein the Keys pertaining to Temple Work and the Restoration and Government of the House of Israel were restored by Moses, Elias, and Elijah (D&C 110):

The building of the House of the Lord in Kirtland was . . . taken into consideration. It was decided that the brethren . . . should assist in erecting the house

all that is in their power, that the Elders of the Church may be Endowed with Power from on High . . . that the *Work of the Father* may roll forth. (Kirtland High Council Minutes, February 9, 1834, HDC, S.L.C., Utah)

By March 27, 1836, more than two years later, the Kirtland Temple had been completed, and on that day it was dedicated.

The Dedicatorial Prayer is addressed to the "God of Israel" to whose name it affirms the Temple had been built (D&C 109:1–2, 56, 78), and who is alternately referred to as "Holy Father," (D&C 109:4, 10, 14, 22, 24, 29, 47) and "Jehovah" (D&C 109:34, 42, 56, 68) with other attending reference to clearly distingish Him from Jesus Christ His Son. (D&C 109:4, 67, 75) One of the principle themes named in the prayer is the gathering and redemption of the House of Israel (D&C 109:58–67), which again is clearly distingished from the *gentile* Church of Jesus Christ of Latter-day Saints. (D&C 109:60)

Three days after the dedication, the Prophet made a statement which, when viewed in light of what transpired shortly afterwards, is most significant. He had just finished attending to the foot washing ceremonies in the Temple, whereupon he observed to the different quorums of the Priesthood who were present, that he "had now completed the organization of the Church," and that they *"had passed through all the necessary ceremonies"* (*HC* 2:432). It should be remembered, that as of this time, there were no Temple Endowments or Washings and Anointings as they are presently practiced, and no Work for the Dead. The Temple Ordinance of Eternal Marriage had not yet been instituted. No Kings and Priests had been anointed — no Queens and Priestesses. How then could the Church have passed through all the necessary ceremonies? We must conclude that either the Prophet was shrouded in ignorance of future Knowledge, Keys and Ordinances yet to be restored, or that he did not consider the Temple Ordinances to be an essential part of the "Necessary Ceremonies" of the Church of Jesus Christ of Latter-day Saints. That the latter is the answer to our question becomes evident when we realize that the doctrine of Eternal Marriage, and the anointing of Kings and Priests had been revealed to the Prophet in revelations which he had received years before (D&C 76:56) — even as early as July 1831 (*UPR* 10:4–7).

It was only seven days after the dedication of the Temple (four days after the Prophet had made the above statement) that four heavenly messengers — Jesus Christ, Moses, Elias and Elijah appeared to the

Prophet and Oliver in the Kirtland Temple — through this visitation the foundation was laid for the fulfillment of the Prophet's prayer — the restoration of the House of Israel:

> The veil was taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber. His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying: I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father. (D&C 110:1–4)

After Christ had forgiven them of their sins, then Moses appeared and committed unto them *"the Keys of the Gathering of Israel* from the four parts of the earth, and the leading of the *Ten Tribes* from the land of the north." After this Elias or Noah (D&C 27:6–7; Luke 1:11–26; *TPJS* 157) appeared and committed "the *Dispensation of the Gospel of Abraham,"* saying that in Joseph Smith and Oliver Cowdery and in *their seed*, all generations after them would be blessed. After this vision had closed Elijah the prophet stood before them and committed the keys *"to turn the hearts of the fathers to the children, and the children to the fathers"* (D&C 110:11–15).

It is significant that these Heavenly messengers should appear and restore these keys so soon after the Prophet had "completed the organization of the Church," and after the Saints had "passed through all the necessary ceremonies." It would seem that after the Prophet had accomplished this task, the Lord called upon him to restore other ordinances and another organization which pertained to a yet higher Celestial Order of things.

It will be noticed that in each Heavenly visitation, the messenger restored keys which pertained to the eternal organization of the family unit — in particular the family of "Israel." Moses restored the keys to gather Israel as a family. Remember the Prophecies as set forth in the Book of Mormon:

> at that day shall the *Work of the Father* commence among all the *dispersed* of my people, yea, even the *Tribes* which have been *lost*, which the *Father* hath led away out of Jerusalem . . . . . Yea, and then shall the *Work* commence, with the *Father, among all nations,* in preparing the way whereby his people may be gathered home to the land of their inheritance. And they shall go out from all nations (3rd Nephi 21:26–29)

With the appearance of Moses in the Kirtland Temple to restore the keys of the Gathering of Israel the prophecies in the Book of Mormon regarding the "Work of the Father" were indeed in process of fulfillment! It is incredible, is it not, the foresight which this unread farm boy had when he "authored" the Book of Mormon!

Following the visitation of Moses, Noah appeared, and committed the *"dispensation of the Gospel of Abraham."* What Gospel do you suppose that was — what gospel did Abraham live under? Obviously, it was not the Gospel of Jesus Christ which was restored on this occasion — Christ's gospel had already been restored in its fulness. Remember that the *Work of the Father* had to do with the covenants which the Father made with Abraham — to be a father of many nations, etc. — that his posterity would be more numerous than the stars in the heavens or the sands upon the seashore! *The Dispensation in which Abraham lived was a Patriarchal Dispensation* — it was the *Gospel of the Father* which Abraham lived under and it was the authority of that Gospel and Dispensation and accompanying doctrine which was committed to the Prophet Joseph Smith at this time.

After this vision had closed, another great and glorious vision opened to their view, for Elijah the prophet . . . stood before them, and said:

> Behold, the time has fully come, which was spoken of by the mouth of Malachi — testifying that he [Elijah] should be sent . . . *To turn the hearts of the Fathers to the Children and the Children to the Fathers* . . . therefore, *the Keys of this Dispensation are Committed into your hands* (D&C 110:14–16)

The Work of the Father does not begin and end with the simple conversion and Gathering of Israel — nor with the doctrine of Eternal Marriage. Only through the Crowning Blessings of the Father's Gospel could the Father's Work be consummated in Israel. Through the Sealing Power of Elijah the righteous posterity of Abraham are to be bound together in a *New and Everlasting Covenant* of "kindred affection, *Family Association and Government"— the Eternal Family of God the Father*. But we will let the Prophet explain this for himself:

> [The] Office and Work of Elijah . . . . is one of the greatest and most important subjects that God has revealed! He should send Elijah to Seal the children to the fathers and [the] fathers to the children . . . . . not only on Earth but [also] in Heaven — both the living and the dead to each other . . . . . [The Sealing Keys are given to us that we might] connect ourselves with our fathers which are in Heaven and Seal up our dead

to come forth in the first resurrection . . . . This is the Power of Elijah and the Keys of the Kingdom of Jehovah [i.e. God the Father]. . . . . .

By [the Power of Elijah] . . . we are Sealed with the Holy Spirit of Promise (D&C 124:124; 132:7, 18–20) . . . . To obtain this Sealing is to Make our Calling and Election Sure (2 Peter 1:10) which we ought to give all diligence to accomplish . . . . . Whatever you shall Bind on Earth shall be Bound in Heaven. This is the Power of Elijah, to Seal or Bind . . . . . [It is to hold] the Keys of Power . . . to [place] . . . the Seals of the Melchizedek Priesthood upon ***the House of Israel.*** (*Doctrine of the Priesthood, Priesthood Expounded, New Amalgamated Text*; see also *TPJS* 337–340; *WJS* 327–336)

It is only through the glorious manifestations which have been portrayed above, that we begin to comprehend the central purpose for which the Kirtland Temple was built — "that the Elders of the Church may be Endowed with Power from on High . . . that the *Work of the Father* may roll forth." (Kirtland High Council minutes, February 9, 1834, HDC, SLC)

The Work of the Father in The Doctrine and Covenants

Our thesis continues to gain momentum, when we discover that the same relationship which is established in the Book of Mormon between the *"Work of the Father"* and the *"Covenants of the Father with the House of Israel,"* can also be found in the Doctrine and Covenants. What drives our point home, is that in this case, the phraseology is accompanied with an attending explanation which states, that it is through the Temple Ordinances that the eternal perpetuation and preservation of Abraham's Seed is to be accomplished.

On July 12th, 1843, in a revelation given to the Prophet concerning Temple Marriage, the Doctrine of the Exaltation of Man through the establishment of an Eternal Family Kingdom is clearly set forth. In this same revelation the "Work of the Father" is again referred to in two different verses, and explained in terms of Eternal Marriage and the Covenant which God the Father made with Abraham concerning his Seed:

Abraham received promises concerning his seed . . . which were to continue . . . both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them. This promise is yours also, *because ye are of Abraham,* and the promise was made unto *Abraham*; and *by this Law* [Celestial Marriage] is the continuation of the ***Works Of My Father***, wherein he glorifieth himself.

(D&C 132:30–31)

And again, as pertaining to the law of the priesthood — if any man espouse a virgin, and desire to espouse another . . . . and if he have ten virgins given unto him by this law, he cannot commit adultery for they belong to him, and they are given unto him . . . . to multiply and replenish the earth, according to my commandment, and to fulfil the promise which was given *by my Father* before the foundation of the world, and for their *Exaltation* in the eternal worlds, that they may bear the souls of men; for herein is the ***Work Of My Father*** continued, that he may be glorified. (D&C 132:61–63)

At this juncture, it would be helpful for those who have received their Endowment to reflect for a moment — remember the *Anointing* which you received when you were Endowed — you were not anointed to reign as Kings and Priests or Queens and Priestesses in the Church of Christ — there are no such callings therein! Quite to the contrary, these are *Patriarchal Offices* having to do with family government in the *Church of the Firstborn*. That this is so is expressly stated in the anointing itself, where its purpose is explained as a preparation to *"rule and reign in the House of Israel!"*

Again — remember the blessings which were sealed upon you as you entered the *marriage covenant* — you were not promised to receive the blessings of the Church of Christ, or of Peter, James and John — what you were promised, was that through your faithfulness, you would receive "All the Blessings of ***Abraham, Isaac, and Jacob!***" (*UPR* 71:13; *MS* 51:435–436) "This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law is the continuation of the **Works Of My Father**, wherein he glorifieth himself" (D&C 132:31).

Temples built up to the Father's name, not Jesus

Since the Temple ordinances pertain to the *"Work of the Father,"* and His Church, you would suppose that the Temples themselves would be built up to the Father's name (D&C 109:1–2, 4), as opposed to that of Jesus Christ His Son. Eliza R. Snow has written upon this subject, and in the process (in her characteristically beautiful style) has tied together many of the concepts which have been presented in this work:

In America in the nineteenth century, *among the Gentiles,* a *Modern Israel* began to rear *Temples to the Name of the GOD of ISRAEL!* Temples to be reared to His august name in every State on this vast continent! Thus runs the Mormon prophesy . . . . . All America is the world's *New Jerusalem!*

With this cardinal conception crowding the soul of the Mormon Prophet, inspired by the very *Archangels of Israel*, what a vast *Abrahamic* drama opened to the view of the saints in *Kirtland* when the first *Temple* lifted its sacred tower to the skies!

The Archangels of Israel had come down to fulfill on earth the grand *Abrahamic* programme. The two worlds — the visible and the invisible — were quickly engaging in the divine action, to consummate, in this *"Dispensation of the Fulness of Times,"* the promises made unto the Fathers . . . . .

The God of Israel is a Covenant Maker; the Crown of the Covenant is the TEMPLE . . . . .

But this Temple-building of the Mormons has a vaster meaning than the Temples of Egypt, the oracles of Greece, or the cathedrals of the Romish Church.

It is the vast *Hebrew* iliad, begun with *Abraham* and brought down through the ages, in a race still preserved with more than its original quality and fibre; and in a God who is raising up *unto Abraham a* ***Mystical*** *Seed of Promise, a Latter-day Israel*.

Jehovah is a Covenant Maker. "And I will make with *Israel a New and Everlasting Covenant*," is the text that *Joseph* and *Brigham* have been working upon (Jer 31:31; 32:34–36; Heb 8:8–13; Eze 37:15–38; D&C 22:1–4; 132:4, 6, 19, 26–27, 41–42). Hence this *Temple Building* in America, to fulfill and glorify the *New Covenant of Israel*.

The first covenant was made with *Abraham* and the patriarchs *in the East*. The greater and the everlasting covenant will RESTORE THE KINGDOM TO ISRAEL. That covenant has been made *in the West*, with these veritable *Children of Abraham*. God has raised up children unto Abraham to fulfill the promises made to him. This is Mormonism.

The West is the future world. Yet how shall there be the new civilization without it's distinctive *Temples?* Certainly there shall be no *Abahamic Dispensation and Covenant* unless symbolized by *Temples Raised to the Name of the God of Israel!*

All America, then is Zion!

A hundred temples lifting their towers to the skies in the world's New Jerusalem. *Temples built to the name of the God of Israel*.

Mark this august wonder of the age; ***t****he Mormons Build not Temples to the Name of Jesus, but to the Name of* JEHOVAH — ***Not to the Son, but to the*** **FATHER**.

The Hebrew symbol is not the cross, but the *scepter.* The Hebrews know nothing of the cross. It is the symbol of heathenism, whence Rome received her signs and her worship. Rome adopted the cross and she has borne it as her mark. *She never reared her cathedrals to the name of the God of Israel*, nor has she taught the nations to fear his name. Nor has she prophesied of the New Jerusalem of the last days, which must supersede Rome ***and give the millennial civilization to the world.***

The reign of the Messiah! Temples to the ***Most High God!*** *The sceptre, not the cross!* (*Women of Mormondom* p. 74–75, 78–79)

Reconsideration

The manifestation of Christ in the Kirtland Temple, followed by the appearance of Moses, Elias, and Elijah, made it possible for the Saints in this dispensation, to realize for themselves, the same blessings which Christ had promised to the people of the Book of Mormon. Through the visitation of these "Archangles of Israel" the Keys to the "Work of the Father" were delivered to the Prophet Joseph Smith and Oliver Cowdery. "The Veil was taken from our mind and the eyes of our understanding were opened" (D&C 110:1), wrote the Prophet of this experience. But this restoration was not limited to knowledge alone. The keys to restore Israel as a family were conveyed — the presiding birthright was bestowed, and then finally the crowning blessing — the power to bless or curse — to bind or seal — on Earth and in Heaven — the "Keys of the Kingdom of **Jehovah**." Through this restoration the Prophet was commissioned with authority to organize the Church of the Firstborn with all its attending ordinances and institutions — and thus to claim for himself and the Saints the promise which the Savior made to the Nephites nearly two thousand years before when he said that if it so be that the Church of Christ is built and established upon the principles of his Gospel *"Then will the Father show forth His own works in it"* (3 Nephi 27:10).

The Historical development of this "Work of the Father" in our dispensation is without a doubt, the single most important, and yet least understood of all things connected with the life of the Prophet. Through the restoration which was effected in the Kirtland Temple, the "Manchild" was conceived in the belly of the woman (*JST* Rev. 12:2–7). Yet as one stumbling block after another beset the Saints, the birth of this "Manchild" was continually forestalled. Between the apostasy

of the Saints from within, and secular persecution, mob drivings and imprisonment from without, the Prophet would be constrained for yet another six years to come.

As late as March 15, 1839, after more than four months of confinement, the Prophet lamented from within prison walls, the sorrow he felt for the suffering of the exiled and wandering Saints:

> My heart bleeds continually when I contemplate the distress of the Church. Oh that I could be with them! I would not shrink at toil and hardship to render them comfort and consolation. I want the blessing once more to lift my voice in the midst of the Saints — I would pour out my soul to God for their instruction. *It has been the plan of the Devil to hamper me and distress me from the beginning, to keep me from explaining myself to them,* and *I Never Have Had Opportunity To Give Them The Plan That God Has Revealed To Me.* (*The Personal Writings of Joseph Smith* 386–387)

The force of circumstances restrained the Prophet, for yet another three years, so that he could not reveal this God-given plan to the Saints. It was not until after they had been driven from the state of Missouri, and established themselves in their own community at Nauvoo, Illinois, that they finally obtained the peace and protection, which was requisite in order for them to build a Temple and implement its ordinances. On January 6th, 1842, in view of the bright prospects, which this temporary umbrella of peace seemed to project for the future, the Prophet cheerfully began to recount his anticipations for the coming year:

> The new year has been ushered in . . . and the Saints . . . [are blessed with] means to rear the *Temple Of The Most High God* (Gen. 14:18–19) . . . . . Truly this is a day long to be remembered by the Saints . . . a day in which the God of heaven has begun to restore the Ancient Order Of His Kingdom . . . a day in which all things are concurring to bring about the *completion of the Fulness of the Gospel, A* ***Fulness*** *Of The Dispensation Of Dispensations,* even the Fulness of times . . . . a day . . . which *Jehovah* [i.e. God the Father] has promised . . . to prepare the earth for the *return of his glory,* even a Celestial Glory, and a Kingdom Of Priests And Kings To God and the Lamb . . . and with him the Hundred And Forty And Four Thousand whom John the Revelator saw, all of which is to come to pass in the *Restitution Of All Things.* (*HC* 4:492–493; see also 599)

Three months later, on April 7, 1842, a revelation was given to Joseph Smith, establishing the name by which he was to refer to this "Ancient Order" of Gods "Kingdom":

> Verily thus saith the Lord, this is the name by which you shall be called — *The Kingdom of God* and His Laws, with the Keys and Power Thereof , and judgment in the hands of his servants, Ahman Christ. (*UPR* 57a)

It was this "Ancient Order" of Gods "Kingdom," along with its doctrine and ordinances that would constitute the "complete [restoration] of the fulness of the Gospel" and through which Jehovah would yet "prepare the Earth for the return of His glory." Essentially this "Ancient Order" was invisioned by the Prophet to be a *Celestial Kingdom on Earth* — a "Theocracy" composed of *"Kings and Priests,"* who would form the governing nucleus of the "Kingdom of God." This *"Ancient Order"* would indeed be the *"Kingdom of God* . . . with the Keys and Power thereof"; and these "servants" would be the collective body of *"Kings and Priests"* who would compose the *"Hundred and Forty and Four Thousand"* missionaries — missionaries who were "Ordained unto the *Holy Order of God"* to go out into the world and bring as many as would come "to the *Church of the Firstborn"* (D & C 77:11).

On May 4th, 1842 (nearly one month after the above revelation was received) the ordinances of this Kingdom were, for the first time in this dispensation, administered to some of its leading officers, in the Prophet's upper brick store at Nauvoo:

> I spent the day . . . . instructing [certain faithful brethren] in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the Highest Order Of The Melchizedek Priesthood, setting forth the Order Pertaining To The Ancient Of Days, and all those plans and principles by which any one is enabled to secure the . . . blessings which have been prepared for the Church Of The Firstborn . . . . In this council was instituted the Ancient Order Of Things for the first time in these last days. (*TPJS* 237)

It is recognized by nearly all scholars that the above account details the meeting when Temple Ordinances were first introduced in this dispensation. What is not widely recognized, however, is that in the process of instituting these ordinances, they are refered to as the *"Ancient Order of Things"* — the *"Order of the Ancient of Days,"* and those principles by which we may secure the blessings of the *"Church of the Firstborn."* This organization has also been referred to by other

names, such as: "The Quorum," "The First Quorum," the "Grand Quorum," "The Anointed Quorum," "The Council Pertaining to the High Priesthood," "The Secret Priesthood," "The Holy Order," and "The Kingdom of God." The significance in many of these titles is self evident and at least three of them have important scriptural connections. "The Quorum" intimates a connection to the Priesthood, and "The First Quorum," "The Grand Quorum" and "The Council pertaining to the High Priesthood," all very clearly speak of its exalted status. "The Anointed Quorum" signifies the medium through which this Priesthood was conferred and "The Secret Priesthood" establishes the strict confidence under which it was had and discussed. "The Holy Order" has strong connections in the Book of Mormon (Alma 13), the Doctrine and Covenants (D&C 84:12–25) and the Joseph Smith Translation of the Bible (*JST* Exodus 34:1–2). The "Kingdom of God" speaks of a theocracy, while the "Ancient Order" alludes to an organization which has existed on Earth in the Ancient Past. But while the "Ancient Order" speaks of the past, the "Order of the Ancient of Days" is clearly futuristic — it is a designation which the Prophet derived from a prophecy in the Book of Daniel (Dan 7:9, 13, 22).

Heber C. Kimball was one of the ten men in attendance at the May 4th, 1842 meeting, and years later, when in the thralls of the Utah War, he made one of the most revealing statements ever recorded concerning the organization that came of it. Notice how he connects the restoration events of the Kirtland period (D&C 110) as an antecedent to these later developments which came to fruition in Nauvoo. Bear in mind as you do, that Brigham Young and Heber C. Kimball were both present in the Kirtland Temple on April 3rd, 1836, and that both participated from the beginning in the development of the Nauvoo Endowment:

> This people here are the people of God. Here, in the Territory of Deseret, is the *Kingdom of God,* and here are all the *Officers* pertaining to that kingdom; and here is an organization that is organized after the Order of God [i.e. the Holy Order of God], and it is organized after the order of the Church of the Firstborn.
>
> Let me explain what the Church of the First Born is. It is the first Church that ever was raised up upon this Earth; (Abraham 1:25–26) that is, the first born Church. (Abraham 1:3) That is what I mean; and when ***God Our Father*** *Organized That Church, He organized it Just as His Father Organized The Church on the Earth Where He Dwelt; and* ***That Same Order is Organized***

Here in the City of Great Salt Lake; *and it is that same order that Joseph Smith the Prophet of God Organized in the Beginning in Kirtland, Ohio.* Brother Brigham Young, myself, and others were present when that was done; and when those officers [of the Church of the First Born] received their Endowments [Note: the giving of these Endowments commenced in the May 4th, 1842 meeting], they were together in one place [i.e. the upper brick store at Nauvoo]. They were organized [into a family Kingdom by Covenant of Adoption (Abraham 2:10; D&C 18:15; *UPR* 66:12, 18–20; Abraham 3:22)] and received their Endowments and Blessings [i.e the Second Anointing], and those keys [of the Church of the First Born (*TPJS* 237, 323, 326; *WJS* 245)] were placed upon them, and that [Patriarchal] Kingdom will stand forever [both in Time and in Eternity]. (*Journal of Discourses* 5:129)

President Kimball continues his discourse by likening the Church of the Firstborn to a *family tree* or vine, which ultimately has its roots in *God the Father*. Of course, not all of the Saints have been Adopted into this family, not yet having entered into the Covenant — nonetheless, they are still connected together through their Priesthood Quorums — they each have their calling and duty. In this capacity the Saints should stand together as One, "we should be connected one with the other, every Quorum in its place, and keep organized, and keep in our places, according to the [family] order of the Church of the First Born." (*JD* 5:134)

Not Contradiction — but Fulfillment of Book of Mormon Prophecy

A great deal has been said concerning Temple work and why it cannot be found in the Book of Mormon. Many will presume from this that these higher principles were not taught when Christ appeared in the New World, but this deduction would be a mistake. Indeed, the Book of Mormon itself affirms that Christ did teach the Temple Doctrine — not only this, it also gives the reason why it was not included in the Book of Mormon, stating that the Lord forbade it, that he might *"try the Faith"* of his people:

And now there cannot be written in this book [the Book of Mormon] *even a Hundredth Part* of the things *Which Jesus Did Truly Teach Unto the People;* But behold the plates of Nephi do contain the more part of the things which he taught the people. And these things have I written, which are a *lesser part* of the things which he taught the people [i.e. the Gospel of Christ]; and I have

written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken. And *when they shall have received this, which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things then shall the Greater Things be made manifest unto them.* And if it so be that they will not believe these things, *then shall the Greater Things be withheld from them*, unto their condemnation. Behold, I was about to write them, all which were engraven upon the plates of Nephi, but the Lord forbade it, saying: I will try the faith of my people. Therefore I Mormon, do write the things which have been commanded me of the Lord (3 Nephi 26:6–12)

For skeptics who would doubt the relationship between Temple Work and the above text, a careful reading of the preceding verses will serve well to alleviate their doubts:

And it came to pass that he [Christ] commanded them that they should write the words which the Father had given unto Malachi, which he should tell unto them. And it came to pass that after they were written *He Expounded Them*. And these are the words which he did tell unto them, saying:

> Thus saith the Father unto Malachi . . . . . Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

And now it came to pass that when Jesus had told these things He *Expounded Them* unto the multitude; and He did *Expound All Things* unto them, both Great and Small . . . . . .

And now there cannot be written in this book *Even a Hundredth Part of the things Which Jesus did Truly Teach unto the People* . . . . (3 Nephi 24:1; 25:5–6; 26:1, 6)

It is most significant that we should discover in the midst of this controversy, that the Book of Mormon directly affirms that the doctrine of Elijah was delivered to the Nephite people by Christ. We can be assured that it is no coincidence — indeed it is the fulfillment of prophecy (2 Nephi 3:13–14). It is also significant that the Lord should forbid the details of the Temple Doctrine from being published in the Book of Mormon — especially in light of the fact that it affirms that the *Fulness of the Gospel of Jesus Christ* can be found in its pages. This notwithstanding, it also states that not even One Percent of what

Christ did actually teach to the Nephites was allowed to be published. The obvious deduction from all this, is that since the *Fulness* of the Gospel of Jesus Christ is contained in the Book of Mormon, obviously the other 99% of his teachings (which the Book of Mormon also affirms it does not contain) do not belong to the body of his gospel!

A close examination will reveal that all the major doctrinal themes which cannot be found in the Book of Mormon — especially those which began to be developed by the Prophet after he received his vision of the three degrees of glory and the Church of the Firstborn (D&C 76) and then later the Kirtland Temple restoration of April 3rd, 1836 (D&C 110) all of these pertain to the Exaltation of man. It is these hidden teachings which constitute the Doctrine of Exaltation and which the Book of Mormon foretells would be brought forth after the recipients had proven themselves worthy. The fulfillment of this prophecy is realized in the Revelation of the Patriarchal concept of God the Father and the potential Exaltation or Deification of Man, as brought to pass through the Ordinances and Doctrine of the Temple! All of these doctrines were initiated by the Prophet during the Nauvoo period. Thus the later teachings of Joseph Smith, rather than being a contradiction, when understood in their true light, suddenly become the *fulfillment* of Book of Mormon prophecy, and as such a witness to that book's divine authenticity!

It is inspiring, is it not! It is uplifting when the most damning evidence which has been formed against God's work, suddenly becomes a friend and even a witness to the divine origin of the very book which it was created to destroy! Truly the enemies of God's work are confounded (2 Nephi 3:14–15) as in His infinite wisdom He turns all things to His glory (Rom 8:28; D&C 98:3) even that opposition which He has said is so essential for His work to go forth! (2 Nephi 2:17–26) Such was the case in the fall of Adam, in the Egyptian bondage of Israel, and in the crucifixion of Jesus the Christ by his enemies. A close examination of Prophecy will reveal that such will also be the case with the Prophetic mission of the Prophet Joseph Smith, as well as with the Book of Mormon which he has given to the world. Indeed such will be the case in all the attacks that are formed against God's Work!

Other Issues

There are, to be sure, many other important issues mentioned in the forepart of this work, which have not to this point been dealt with.

Especially important among these are those relating to the doctrine on the Godhead. In many respects, the Book of Mormon is yet a virgin field, and those who have been troubled by the enemies of Mormonism are truly in for a glorious surprise! These subjects will be dealt with in future issues, and it will be marvelous indeed to see how these very detractions, when understood in their true light, will each in their own turn become some of the greatest and most miraculous of all the divine witnesses to the prophetic calling of Joseph Smith. The significance in magnitude in some of them, will far surpass those issues which have been presented here, and much which has been lightly passed over, will be highlighted and brought into sharper focus, as more evidence of our thesis is brought forth. The question will be forcefully pushed into the mind of every honest critic: "How could the Prophet have known?" and they will each in their own turn be forced to face the only plausible explanation: in the Prophet's day, he could not have known! His only possible source is that which he claimed: divine revelation from the Heavens. The Prophet has told us the Truth! He was indeed the Lord's servant, sent down on Earth, to lead God's Children out of the obscurity of darkness, and into the glorious light of Divine Revelation!

[Thus spake the Lord unto Joseph of Egypt]: A choice seer will I raise up out of the fruit of thy loins . . . . And unto him will I give commandment that he shall do a work for *the fruit of thy loins,* his brethren, which shall be of great worth unto them, even to the bringing of them to the *Knowledge of the Covenants which I have made with thy Fathers* [i.e. Abraham, Isaac, and Jacob].

And I will give unto him a commandment that he shall do none other work, save the work which I shall command him. And I will make him great in mine eyes; for he shall do my work. . . . . and unto him will I give power to bring forth my word unto the seed of thy loins [that thereby they may come] . . . . . to the knowledge of their fathers in the latter days, and also to the *Knowledge of My Covenants,* saith the Lord.

And out of *weakness* he shall be made *Strong*, ***in that Day*** *when My Work shall commence among all My people, unto the restoring thee, O House of Israel, saith The Lord.*

And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him shall be Confounded. . . . .

And his name shall be called after me [Joseph]; and it shall be after the name of his father [Joseph]. And he shall be like unto me; for the thing, which the Lord shall bring forth by his hand, by the power of the Lord Shall Bring My People Unto Salvation (2 Nephi 3:7–8, 11–15)

(to be continued)

President Brigham Young: No person can reveal the things of God, *but by the revelations of Jesus Christ.* When we hear a man That Can Speak Of Heavenly Things, and present them to the people in a way that they can be understood, you may know That To That Man The Avenue Is Open, and that he, by some power, *has communication with heavenly beings;* and when the highest intelligence is exhibited, he, perhaps, has communication *with the highest intelligence* that exists. *(Journal of Discourses 8:206)*

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